

THE SHEKEL



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DANIEL MENDOZA



MEMOIRS OF THE LIFE OF DANIEL MENDOZA;

CONTAINING
A FAITHFUL NARRATIVE
OF THE
VARIOUS VICISSITUDES OF HIS LIFE,
AND AN ACCOUNT OF THE
NUMEROUS CONTESTS
IN WHICH HE HAS BEEN ENGAGED, WITH OBSERVATIONS ON EACH;
COMPRISING ALSO
Genuine Anecdotes of many Distinguished Characters,
TO WHICH ARE ADDED,
OBSERVATIONS ON THE ART OF PUGILISM;
RULES
TO BE OBSERVED WITH REGARD TO TRAINING, &c.

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OUR ORGANIZATION

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The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

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The President's Message *by Moe Weinschel*



Dear Member.

We would have dearly enjoyed another AINA Tour, but unfortunately did not have enough reservations to make it feasible, so we canceled the 2000 Tour.

We attended the FUN convention in Orlando, Florida and met many AINA members and signed up several new ones including a very delightful surprise member who turned out to be a relative through marriage to my cousin in Israel. There were many old friends, dealers and collectors there and we enjoyed reminiscing about old times and current changes.

Following the Orlando Convention, we drove down to Ft. Lauderdale from where we visited our Treasurer, Florence Schuman and Shekel editor husband Ed. We spent some time on AINA business and congratulated them on their move to a new condo. Without their dedicated help, AINA would not be as well known and I doubt if it could have survived the last ten years. A big thank you and Mazel Tov in their new home is in order.

On another topic, I recently went through some of my accumulated numismatic material and was shocked to find that many proof and uncirculated coins were "poisoned" by the vinyl holders in which they had been stored. I have contacted some experts in the field and there will be an article on how to remove the "schmuts" that migrates to the coin surface from the vinyl holders.. In the interim, I advise going through your collection and making sure that they are taken out of the soft vinyl holders and placed in the newer type holder or flip that does not have a vinyl base. The older holders, especially those that came from Israel are among the worst offenders. No one can be blamed, except ourselves, since so much was written about this in the last years. I am guilty of putting off a tedious job, and this writing is meant as a reminder. If you want to maintain the quality of your collection, you must inspect it regularly and act accordingly. I hope we will have the information about cleaning up and keeping them clean soon.

The *Memoirs* of Daniel Mendoza and Their Numismatic Interest

by Peter S. Horvitz

Daniel Mendoza, one of England's greatest boxers during the period of the late eighteenth century, is probably best known to those interested in Jewish numismatics for the series of handsome tokens that were struck in his honor in 1790 by the well known medallist Thomas Spence. Spence, himself, should also be remembered as the issuer of most of the tokens of Lord George Gordon and those of the Cabbage Society. Another issue, a medal, was struck in 1791, to mark the match between Mendoza and William Ward. This piece shows facing portraits of the boxers on the obverse.

Mendoza was a popular figure at this time and his likeness also decorated pottery and engravings. When, in 1787, Mendoza published his first book, a discussion of the art of boxing, it was the lead story in the newspapers of the day.

It is Mendoza's second book which is the subject of this present paper, *Memoirs of the Life of Daniel Mendosa; Containing a Faithful Narrative of the Various Vicissitudes of His Life and an Account of the Numerous Contests in Which He Has Been Engaged, with Observations of Each; Comprising also Genuine Anecdotes of Many Distinguished Characters, to Which Are Added, Observations on the Art of Pugilism; Rules to be Observed with Regard to Training & c.* The copy of the "New Edition" which was used as the copy text for the 1951 edition was printed in 1816.

The memoirs of Daniel Mendoza are a unique document in Jewish history. Not only have boxers rarely been of contemplative enough natures to tell of their own careers, but Mendoza also holds a unique position in Jewish history. Though essentially a middleweight, he worked out a series of techniques which enabled him to take on heavier opponents. His continued successes were noticed by the Prince of Wales, and he was the first boxer to be accorded royal patronage. He was the first Jew to hold a conversation with a king of England. He was honored in his lifetime beyond any other English Jew. With his fists, he won a degree of respect for his people that they had never held before in the English capital, both in its boulevards and in its back alleys.

In these memoirs, there appear two passages of special interest to the history of Jewish numismatics. The edition I have used is the 1975 ARNO Press edition, which is identical to the 1951 Bastford edition.

The first of these passages deals with Mendoza's tour of Scotland: "Before my return to London, I went accompanied by Mr. Fewterell, to Edinburgh, and had there the honour of being introduced to the Gymnastic Society, and of sparring with several of the members, who possessed considerable knowledge of the theory and practice of the pugilistic art...."

While in Edinburgh, Mendoza, having outboxed the president of the club, was made the honorary president of the Gymnastic Society. "This was an honour I by no means aspired to, and endeavoured to decline; but this gentleman, as well as the other members of the society, so strenuously urged my acceptance of it, that I was obliged to yield to their solicitations. I had afterwards the honour of being presented with a gold medal, by these gentlemen, as a testimonial of the opinion they unanimously held of me." (P. 68)

This incident took place sometime late in the year 1790, or possibly very early in the year 1791. Mendoza makes no further reference to this gold medal in his memoirs. Later in his life, he faced a number of periods of grave financial difficulties and it is quite possible that this unique medal may have found its way to the smelters.

The second passage relates to just such a period in his life of financial embarrassment, in late 1799 or early in 1800: "I was reduced to great inconvenience and distress for want of money, when I fortunately discovered another expedient for ameliorating my condition.

"The Bank of England had, some short time previous to this, stopped payment in specie, and were consequently obliged to issue notes for the small sums of one and two pounds. The measure was regarded by many as a very disgraceful one, and to ridicule and burlesque such conduct, notes were issued by some persons for two pence. It occurred to me that, being a very public character, I had a fair chance of disposing of a quantity of such; I therefore caused a plate to be engraved, and had a number of impressions taken, which were quickly disposed of. So great was the demand for them, that two persons besides myself were constantly employed in filling them up, and signing them. I sometimes jocosely told my customers, these notes would pass for their value at all public houses and chandler shops in the neighbourhood. Some few persons actually tried to pass them, and on being refused payment brought them back to me, upon which occasions I was obliged to put them off with the best excuses in my power; and my general answer was, "I should follow the example of

the bank, and pay in notes of my own." Surely, if a public company could make their payments, for pounds, in this way, an individual might be allowed to make his, for pence, in like manner." (Pp.101-2)

I am not aware if any of these notes issued in the name of Mendoza for the value of two pence has survived to our time. I have never seen or heard of any. If such do exist, it is clear from Mendoza's testimony that they would have a one in three chance of bearing an authentic signature of the great pugilist.

A little known fact concerning Daniel Mendoza is that at one time there were plans afoot to produce a motion picture based on his life. The main mover in this project was the well-known Hollywood director Herbert Kline (*The Kid from Cleveland, Heart of Spain, Five Were Chosen, The Fighter, etc.*) Kline described his project as a "British Jewish Rocky." This description was written in 1983 and Kline proposed to use Mendoza's own memoirs as the major source for his screenplay. Kline is dead now and the project, apparently, never got too far, which is a pity. The background of Regency England and the colorful, teeming London Ghetto would have made a wonderful frame for the remarkable career of one of the greatest boxers that England and the Jewish people have ever produced.



Daniel Mendoza, British prizefighter

PALESTINE ISSUED 34 PROOF SETS

by Sylvia Haffner Magnes

Palestine was a part of the Turkish empire in 1917, when British troops drove out the Turks during General Allenby's campaign. It remained under British military administration until July 24, 1924, when Palestine became a British mandate under the League of Nations.

A great variety of coins - Turkish, Egyptian, French and English - were used in world trade in Palestine in 1917, although Turkish coins were most widely used. In 1924 Britain introduced Egyptian currency to replace that of Turkey until 1927, when a local currency was issued.

A committee was established by the British, composed of Arabs and Jews, to select a suitable name for the proposed new coinage of Palestine. On February 7, 1927, the currency board announced that the new coinage of Palestine would be in "Mil" denominations. The Palestine pound was to be the equivalent of a British gold sovereign (20 shillings) and was divided into 1000 mils.

The Palestine Currency Board was appointed by the Secretary of State of the Colonial Office in June, 1926, and after consulting with the government of Palestine decided on the design of the new coins. It was necessary to include the name PALESTINE trilingually - English, Hebrew and Arabic as well as the denomination, in order to please all parties concerned with its usage. The design of the coins was taken from original drawings by A. St. B. Harrison, architect of the Palestine works department.

On the obverse of each denomination are two Hebrew letters in brackets following the Hebrew word PALESTINE: these two letters are the abbreviation of LAND OF ISRAEL.. When the coins were released in 1927, the Hebrew inscription incited the Arabs to protest, as they thought that too much priority had been given to the Hebrew script. The fact that the coins were released on the eve of the anniversary of the Balfour Declaration (November 2, 1917), on November 1, 1927, which favored the establishment of a national home for the Jews in Palestine provoked the Arabs into the belief that Britain had sinister designs on Palestine. The design of the "Mil" series had been reviewed by the advisory committee of the Royal Mint and by expert authorities in England as well as by His Majesty King George V, and no ulterior motive was intended.

Upon the final completion of the design of the mil series, the Palestine Currency Board had 34 double proof sets struck at the Royal Mint in London. These were placed in special gold stamped leather presentation cases and presented to various officials concerned with designing the coins.

By issuing double proof sets, both sides of the coins could be viewed at the same time without having to remove a coin to examine the other side. King George V received his specimen set in a different case than the other 33 sets. Two specimen sets were placed in the British Museum and the Royal Mint Museum and for unknown reasons, three EMPTY cases were sent to Jerusalem to the Barclays Bank D.C.O.

Although proofs were struck in various years of all denominations, there are no records available as to the number struck or their disbursement. The only records available at this time, are those of the 34 specimen sets and these records are limited in scope.

Who received the 31 sets (other than the three accounted for above) is still to be determined. How many of the original presentation sets are still intact is also an unknown factor. This specimen set is missing in most numismatic museums because of its limited issue.

While single proof sets occasionally turn up, the 1927 Palestine double proof set remains one of the greatest rarities of the Mandate coin series.



Characteristics of a Modern Banknote

by Shmuel Aviezer

As an individual, rolling unescorted hand-in-hand means of payment, a banknote has, since its first days, been beefed up with elements to fortify it and render it as secure as possible from being illegally imitated. With the advancing processes of photography and the developed methods of printing, more sophisticated components had to be incorporated therein in order to buttress its defenses vis-a-vis potential forgeries.

Some of these components have proved to serve as effective deterrents for a long time and continue to be imbedded in currently-produced banknote. More recent ingredients have been conceived in order to forestall the aggravating threat of the color copying machines.

A banknote should be easy to identify by the public, aptly immune from counterfeiting and technically processible in automatic equipment. In order to achieve these objectives, hereunder are the vital characteristics that personify a modern banknote:

a) **Visible characteristics - easily detected by the public:**

1) **Watermark** - the good persevering old element that can be perceived through the light, usually located in a plain area of the banknote. Generally a watermark depicts the image of the personality appealing on the face of the banknote or any other symbol. The most commonly used watermark is the located one, as in the Israeli current banknote, but some show an uninterrupted chain of the pattern, especially if it is not an effigy. This security element in a banknote has never been forged, being produced in the process of the paper-making which is a very expensive endeavor that a forger never attempts to go into.

2) **Security thread** - inserted in the paper and spotted when looked upon against the light. More advanced threads carry micro texts, as in the Israeli NIS 100 banknote or the newly designed U.S. \$100 and \$50, or prop out in intermittent silvery rectangles, as in the NIS 200. The microtext gets distorted when passed through the color copying machine while the shiny parts in the "windowed" thread turn into dark stains.

3) **Look through** - part of a geometrical, or other, pattern on the front merges with a parallel part pattern on the back together form a complete identifiable object. On most Israeli banknotes, the figure created is the Star of David.

4) **Dominant color** - a clear-cut color is the most conspicuous element that the public take notice of. Israeli banknotes are each categorized in distinct one-color dominance.

5) Variable optical ink - a recently-developed product that changes color when the banknote is tilted and looked upon from a different angle. The words "Bank of Israel" in Hebrew on the front of the NIS 200 are intaglio-printed in this ink, which loses its specific trait when photographed.

b) **Structural characteristics - for more sophisticated detection**

1) Microtexts - tiny letters, implanted into the design of the banknote, mostly legible only under magnifying glass (see Israeli NIS 20, 50, 100 and the newly-designed U.S. \$50 and \$100).

2) Non-fluorescent paper: looks opaque or dull under ultra-violet light.

3) Polymer "paper" - a new creation of semi-plastic material for banknotes that has been developed in Australia.

4) Combination of intaglio (protruded) - printing with offset (flat) one which should result in perfect register- between these two methods.

5) Gradual transfer from one color to another in offset patterns.

6) Specific portions printed in fluorescent (sometimes invisible) ink.

7) Randomly-scattered fibers in the paper, some glowing under UV light and some remaining dull.

8) Metameric in offset - dual tints of close colors changing appearance under U.V. light.

9) Ghost images - digits of letters hidden in an intricate weave of intaglio-printed-area which could be discerned if examined at eye level.

10) Magic number - appearing and disappearing number depending how the light falls on the banknote.

11) Moving number - a kinegram produced on silvery foil that appears to move up and down as the banknote is tilted back and forth.

12) Chameleon number - changing its color depending how the light falls on the banknote.

13) Glittering number - metal-coated number that shows a silvery glitter when the banknote is tilted.

(Traits 10 to 13 above are expertly imbedded in the recently issued Swiss banknotes).

c) **Automatic Processibility**

1) Uniform size or width - to facilitate smooth transit in the automatic sorting and counting machines.

2) Magnetic or fluorescent areas for automatic detection.

3) Special digit forms to enable automatic reading of the numbering.

4) Allocation of a particular intaglio-printed space for automatic scanning.

Magnes Museum's Medals have Made their Mark!

by Mel Wacks

The Magnes Museum was singled out by Dr. Alan Stahl in the 1990 catalog of the International Federation of Medallistic Art (FIDEM), along with the Society of Medalists (now inactive) and Brookgreen Gardens, as issuing America's most "important series of medals in recent years.

The commemoratives issued by the Magnes Museum over the past 30 years generally embody the traditional characteristics that make medals a unique art form: a portrait commemorating the subject, and the reverse adding to our knowledge of the subject, via a narrative scene, symbolic devices or text. The antecedents of the Magnes Museum's medals, and all other contemporary medals, date back to the Renaissance ... and from there to the ancient Roman coins that inspired Antonio Pisanello (c. 1395-1455) and other pioneers of this art form. This is the link that makes medals the "cousins" of coins and forever unites these two branches of *numismatics*.

Collectors were being deluged with commemorative medals from the Franklin Mint and others at the time that the Magnes Museum inaugurated its series in 1969. And so, when sculptor Victor Ries submitted proposed designs for the first medal, a distinctive rounded-trapezoid shape was selected so that they would dramatically stand out from the competition. Adding to the distinctiveness is the high relief sculpting (in contrast to low relief coins), and antique patinas (versus the shiny BU or Proof finishes of freshly minted coins).

The artists commissioned by the Magnes Museum deserve much of the credit for the continuing success of this series. Four have won the American Numismatic Association's prestigious Numismatic Art Award for Excellence in Medallistic Sculpture (Paul Vincze, Marika Somogyi, Alex Shagin and Gerta Wiener), and Shagin is also the recipient of the American Numismatic Society's J. Sanford Saltus Medal Award for Signal Achievement in the Art of the Medal. In addition, two of the Museum's medallists have designed US coins – Jacques Schnier (1936 Bay Bridge Half Dollar) and Marika Somogyi (1991 Mount Rushmore Silver Dollar), and Hal Reed designed two official Congressional medals (Bicentennial of the Marines and Navy). And three have designed coins or official medals for other countries: Paul Vincze (Rhodesia, Nigeria, Israel, etc.), Alex Shagin (USSR, Cook Islands, Israel, etc.), and Marika Somogyi (Israel). Professor Robert Russin is better known as a world-class sculptor than a medallist; he has had numerous one-man shows in leading art galleries.



1969
Judah L. Magnes (1877-1948), religious leader & educator
Artist: Victor Ries



1970
Albert Einstein (1879-1955), physicist
Artist: Robert Russin

1971
Louis Brandeis (1856-1941), Supreme Court justice
Artist: Gerta Ries Wiener

1972
George Gershwin (1898-1937), composer
Artist: Robert Russin

1973
Haym Salomon (1740-85), patriot
Artist: Paul Vincze
Actual Size: 57.15mm



1974
Herbert Lehman (1878-1963), senator & governor
Artist: Jacques Schnier

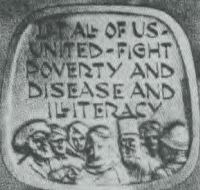
1975
Gershom Mendes Seixas (1745-1816), patriot & rabbi
Artist: Gerta Ries Wiener

1976
Henrietta Szold (1860-1945), founder of Hadassah
Artist: Gerta Ries Wiener

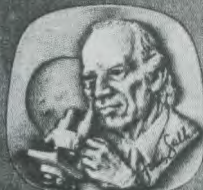
1977
Touro Synagogue (est. 1763), National Historic Site
Artist: Victor Ries



1978
Golda Meir (1898-1979), Israeli Prime Minister
Artist: Gerta Ries Wiener



1979
Levi Strauss (1829-1902), clothing manufacturer
Artist: Hal Reed



1980
Jonas Salk (1914-1995), polio vaccine developer
Artist: Hal Reed



1981
Rebecca Gratz (1781-1869), philanthropist
Artist: Gerta Ries Wiener



1982
Isaac Stern (1920-), violin virtuoso
Artist: Gerta Ries Wiener



1983
Emma Lazarus (1849-87), poet
Artist: Gerta Ries Wiener



1984
Isaac Bashevis Singer (1904-91), writer
Artists: Robert Russin & Susan Fisher



1985
Adolph Ochs (1858-1935), New York Times publisher
Artist: Gerta Ries Wiener



1986
"Jews Who Helped Columbus" (1486)
Abravanel, Santangel & Zacuto
Artist: Paul Vincze

Actual Size: 57.15mm

While the name of this series (Jewish-American Hall of Fame) sounds like it might be of interest to only a single ethnic group, the subjects have had wide topical appeal: architecture, business, medicine, music, nautical, public service, religion, women, etc. Architectural structures include the Supreme Court Building (Benjamin Cardozo medal), Carnegie Hall (Isaac Stern), and Monticello (Uriah P. Levy). Business leaders depicted are clothing manufacturer Levi Strauss, newspaper publisher Adolph Ochs, Titanic victims Isidor & Ida Straus, and communications pioneer David Sarnoff. Medical subjects portrayed are Dr. Jonas Salk (Salk Vaccine for polio) and Dr. Bela Schick (Schick Test for diphtheria). Musical themes feature composer George Gershwin, virtuoso violinist Isaac Stern, "King of Swing" Benny Goodman, conductor-composer Leonard Bernstein, and multi-talented Barbra Streisand. Nautical subjects are Commodore Uriah P. Levy, two special American Quincentennial commemoratives (portraying the Jews who helped Columbus), the Titanic (Ida & Isidor Straus and David Sarnoff), and the latest medal featuring Asser Levy (one of the First Jews in America). Public servants include Revolutionary financier Haym Salomon, Supreme Court Justices Louis Brandeis and Benjamin Cardozo, and Senator Herbert H. Lehman. Those medals with Jewish themes are Touro Synagogue, Yiddish writer/Nobel Prize Winner Isaac Bashevis Singer, Holocaust survivor/writer Elie Wiesel, religious leaders Judah Magnes and Gershom Seixas. Noteworthy women inducted into the Jewish-American Hall of Fame are Israel Prime Minister Golda Meir, Statue of Liberty poet Emma Lazarus, philanthropists Rebecca Gratz and Henrietta Szold, and pioneer fighter for women's rights Ernestine Rose. Other honorees are physicist Albert Einstein, master magician Houdini and Baseball Hall of Famer Hank Greenberg. Two of the issues (Houdini and First Jews in America) are double medals; in other words, they fit together precisely but pull apart ... like an Oreo cookie. Although songwriter Irving Berlin was inducted into the Jewish-American Hall of Fame on his 100th birthday, no medals were produced at his request; only a portrait plaque was created.

Today, unfortunately, very few art medals are being issued privately (non-governmental) in the United States. However, the Magnes Museum has cut out a niche for its medals because of the uniqueness of their shape and subjects, as well as the quality of the sculpting and minting. More than 16,000 Jewish-American Hall of Fame medals have been sold; they now reside in individual and museum collections throughout the United States and overseas. These medals have played, and will continue to



1987
Benjamin Cardozo (1870-1938), Supreme Court justice
Artist: Gerta Ries Wiener

1988
Uriah P. Levy (1792-1862), Navy commodore
Artist: Hal Reed



1988
Irving Berlin
(1888-1989),
songwriter
(plaque only)
Artist: Marika
Somogyi

1989
Benny Goodman (1909-86), "King of Swing"
Artist: Marika Somogyi



1990
Bela Schick (1877-1967), diphtheria test developer
Artist: Gerta Ries Wiener

1991
Hank Greenberg (1911-86), Baseball Hall of Famer
Artist: Hal Reed



1992
Columbus & Jewish Expulsion from Spain (1492)
Artist: Paul Vincze Actual Size: 57.15mm

1993
Leonard Bernstein (1918-90), conductor & composer
Artist: Marika Somogyi

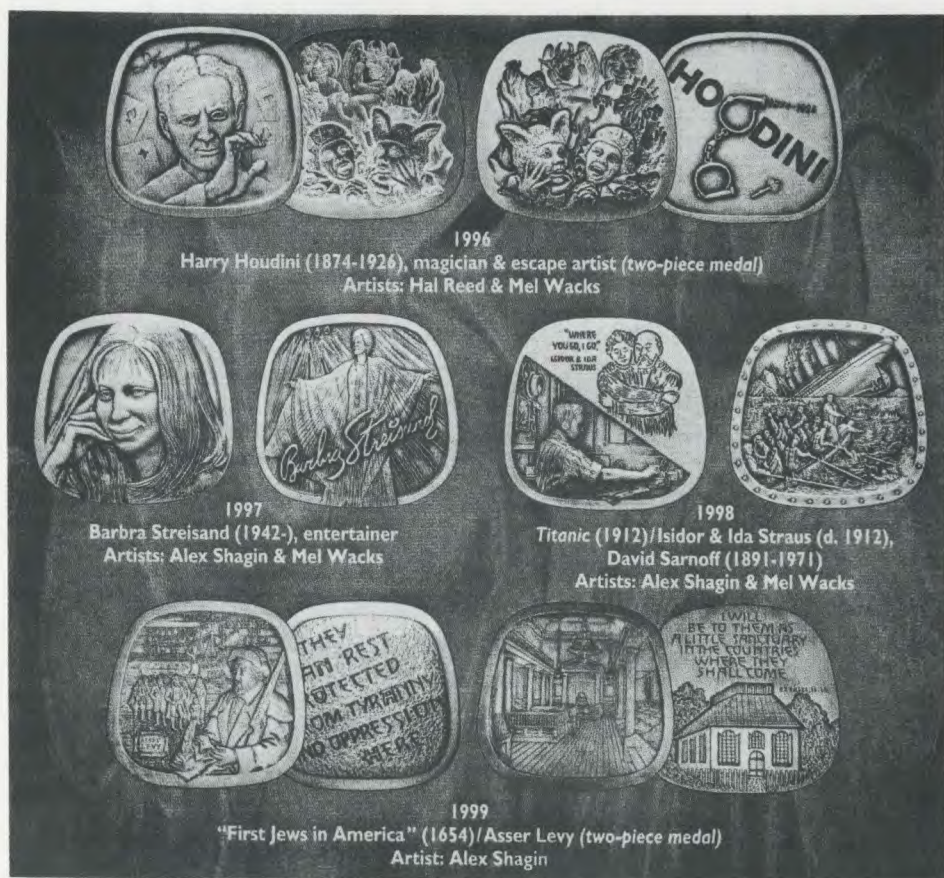


1994
Ernestine Rose (1810-92), women's rights pioneer
Artist: Gerta Ries Wiener

1995
Elie Wiesel (1928-), author & humanitarian
Artists: Alex Shagin & Mel Wacks

play, an important role in the educational function of the Magnes Museum, reaching out beyond its walls to inform people of the great contributions made in many fields by an ethnic group that comprises only about 3% of the American population.

For further information, write to the Magnes Museum, Dept. JAHF, 2911 Russell Street, Berkeley, CA 94705, or visit the Jewish-American Hall of Fame web site at www.amuseum.org/jahf.



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Colorado Springs, CO 80903

THE GREEK BALFOUR DECLARATION

by Marcel M. Yoel

A statement made in July 1917, in Thessaloniki (Salonica), by the Greek then-foreign minister Mr. Nikolaos Politis, with the explicit approval and endorsement of then prime minister Eleftherios Venizelos, has not received adequate historical mention.

The statement was published in the July 1917 issue of the Greek - Zionist magazine *Pro-Israel*, and reads as follows:

"The idea of the establishment of a Jewish State in Palestine is met with sincere sympathy by us (the Greek government). The blessed day on which the old aspiration of the Jewish Nation will become a reality will be hailed by us, and will be a triumph of the free-spirit and the neutralization of age-old prejudices against the Jews. The creation of a National Jewish Home in Palestine, where the national spirit of Judaism will be able to develop freely, will be the correction of an evident injustice which has lasted for 20 centuries.

If the Great Powers will propose the settlement of the Jewish problem, Greece will support the creation of a Hebrew Palestine. A Jewish Palestine, will be, without question an ally of Greece, while the similarity of our interests in the Eastern Mediterrean will render our ties unbreakable."

While the Balfour Declaration, as expressed in the well-known November 2, 1917 letter to Lord Rothchild, became famous and is considered the major diplomatic document recognizing the need for the creation of a "national home for the Jewish People," it is worth remembering that the Greek government's statement, made five months earlier, was the first official endorsement of the Jewish State.



The Baghdad Opera

by David Rodman

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Lieutenant Colonel Ze'ev Raz sighted his target on the horizon. A long period of intensive study had familiarized him with every contour of the massive facility. After a tense long-range, low-level flight over largely barren desert terrain in an overloaded F-16 Fighting Falcon, a fleeting sense of relief washed over him as he climbed steeply to 8,000 feet and rolled into position for his bombing run. Iraq's nuclear research reactor, Tammuz 1, commonly referred to by its original name, Osirak, lay before him. It was here that Iraqi dictator Saddam Hussein intended to construct the Arab world's first nuclear weapon, which would be an integral part of his grand strategy to dominate the Middle East and to confront Israel from a position of strength.

Diving out of the fading sunlight, Raz's camouflaged F16, with its Israel Air Force (IAF) rounders painted over, could barely be seen from the ground. At 3,500 feet, when the reactor's protective dome filled his electronic bombsight, Raz dropped two 2,000lb. "dumb" bombs before pulling sharply up and away from the target, leaving behind a trail of flares to spoof any heat-seeking anti-aircraft missiles that might be fired by Osirak's defenders. Seconds after release, both bombs struck the reactor's dome, which promptly shattered and lurched from its foundations. Huge chunks of concrete flew in all directions, and massive fires broke out within the reactor building.

At short intervals, the other seven F-16s of the strike force dropped 14 more bombs, attacking from different directions and altitudes to confuse and dissipate Iraqi anti-aircraft fire. But, contrary to predictions that the F16s would be faced with potentially lethal anti-aircraft fire, Osirak's defenders seemed to be taken completely by surprise. Their French and Soviet anti-aircraft missile batteries, purchased at such great expense, remained absolutely silent. The only response came from some anti-aircraft guns, and it proved to be utterly ineffective. Not a single one of the eight F-16s sustained any damage. Indeed, Iraqi anti-aircraft gunners expended most of their ammunition belatedly, after the Israeli aircraft had safely exited the target area.

Free of their bombs, the F-16s gained altitude rapidly, rendezvousing 20,000 feet over the countryside with six F-15 Eagles, which had come along to prevent Iraqi MiG and Mirage aircraft from interfering with the raid. With three large air bases in the vicinity of Orisak, the possibility of

interception by Iraqi aircraft could not be ruled out. This possibility never materialized; the Iraqi air force, too, experienced a total surprise.

While the F-16s and their F-15 escorts withdrew from the target area, a lone F-15 equipped with an ultrasophisticated infrared video camera - one capable of seeing through smoke and flame - swept low over Osirak to film the results of the attack. It recorded truly spectacular images. The reactor site had essentially been pulverized, and the delicate machinery shielded within the protective dome had been thoroughly destroyed. Most of the 16 bombs had scored direct hits. Despite causing tremendous damage to the facility, however, the attack inflicted only a handful of casualties; one Frenchman and several Iraqis were killed. The time and date of the attack - late afternoon Sunday 7 June 1981 - had deliberately been chosen to minimize human suffering, especially to non-Iraqi personnel working at the site.

Naturally, Israel reacted jubilantly to the news that Iraq's nuclear reactor had been flattened by the IAF, particularly since there had been no losses among pilots or aircraft.¹ Not surprisingly, the international community reacted in quite another way, invoking the usual anti-Israel double standard to condemn the Jewish state for its alleged "bolt from the blue." The attack, according to this point of view, constituted yet another example of the Begin government's unacceptably militaristic conduct. Israeli leaders, though, had been very worried about Iraq's nuclear ambitions - and very determined to thwart them - before Begin took over the reigns of government in 1977. Once it learned that France had decided to sell Iraq a nuclear reactor for "peaceful purposes," for instance, the first Rabin government strongly urged Paris not to supply nuclear knowledge, technology, and materials to Baghdad. Israel would later also make the same request of Rome, and it would ask Washington to use its influence in Europe to block Iraq's nuclear quest.

Israel's "diplomatic offensive," however, proved fruitless; therefore, by 1979, Israeli leaders decided that Israel had no choice but to adopt more forceful measures to derail Iraq's nuclear arms program. During the early morning of 6 April 1979, a series of powerful explosions ripped through a French warehouse, destroying the sensitive reactor core designed for installation at Osirak. The highly professional nature of this sabotage operation suggests that MOSSAD, Israel's foreign intelligence service, may have been behind it, perhaps with some assistance from members of an elite Israel Defense Forces (IDF) unit like Sayaret Matkal, the general staff's reconnaissance and special operations unit. Other incidents including assassination, property destruction, and verbal threats, also plagued the Iraqi nuclear program. Some of these incidents may have been the work of

Israel; others were undoubtedly the work of Iraq's Arab enemies, particularly Syria, which wanted desperately to know what its aggressive and unpredictable neighbor had up its sleeve. Whatever the truth about these incidents may be, one point was abundantly clear: sporadic acts of sabotage could delay Iraq's nuclear program, but they could not halt it for very long. Consequently, by October 1980, Israeli leaders concluded that only a long range military operation to smash the reactor site itself could powerfully disrupt Iraq's effort to build nuclear arms.

Once a decision to destroy the reactor had been reached in principle, Israeli leaders turned the problem of how to accomplish this task over to the IDF. Military planners first considered an Entebbe like ground raid on Osirak, but they quickly ruled out this option as too complex and dangerous. Even if the reactor could be knocked out by ground troops, the planners reasoned, transporting them and their equipment across hundreds of miles of hostile territory could well result in heavy losses, especially during the return trip to Israel. With air attack thought to be the only realistic option, the IDF General Staff handed the task of the reactor's destruction to the IAF. At the request of the IAF, Major General Yehoshua Saguy, the director of A'MAN (military intelligence) opened a "combat file" on Osirak. Every scrap of information necessary for a successful air strike eventually found its way into this file. MOSSAD collected information from abroad on Osirak's defenses, much of this data supplied by non-Iraqi scientists and technicians employed at the reactor site. A'MAN itself gathered information on Jordanian, Saudi Arabian, and Iraqi air-defense capabilities. Specially modified RF-4 Phantom aircraft, which conducted high altitude reconnaissance flights over various Arab installations, their ultrasophisticated electronic instruments recording a variety of data, played a particularly important role in this regard. Ground reconnaissance by special operations units furnished information that could not be gathered through electronic means.

Information willingly provided by other countries supplemented all of this Israeli-developed data. Ironically, Iran proved most helpful here. Despite their undisguised hatred of Israel, Iran's ayatollahs (like the Shah they ousted from power) had a keen interest in doing whatever they could to prevent Iraq from acquiring weapons of mass destruction. Sources in Italy, France, and the United States also shared information with Israel. Indeed, so much intelligence data had been collected by the date of the attack that A'MAN's combat file ballooned to several thick volumes in length.

Almost as soon as this prodigious intelligence gathering effort got underway, a small group of officers from the IAF's operations branch under

the direction of Colonel Aviem Sella, whose brilliant career would come to an abrupt and inglorious end because of his involvement in the Pollard spy scandal, began to make some crucial decisions. These decisions included the type of aircraft and ordnance to be used during the mission. Of the two aircraft most seriously considered for the attack role, the F-4 and the F-16, the later was selected principally because of its superior performance. First, if fitted with external fuel tanks, the F-16 had the range to fly to Osirak and back without inflight refueling; the F-4 did not have this capability. IAF planners were well aware that in-flight refueling has always been a risky proposition, even when executed under non-combat conditions. Second, the F-16 had a state-of-the-art navigational/attack system, so it had the capability to drop bombs with much greater accuracy than the F-4. With respect to ordnance, IAF planners rather quickly discarded "smart" (i.e., precision-guided) munitions, such as the GBU-15, HoBoS and AGM-65 Maverick, from consideration, as they were too prone to technical malfunctions to be counted upon in a pinch. IAF planners knew that unguided ordnance stood the best chance of destroying Osirak. Hence, after a painstaking appraisal of the flight characteristics and blast effects of various types of unguided ordnance, they finally settled on the MK84 2,000-lb. bomb.

Equal care went into the choice of pilots. They were among the best in the IAF, which is to say among the best in the world. Almost all had previous combat experience; some had quite extensive experience. The eight F16 pilots were drawn from two different F-16 squadron, which were commanded at the time by Lieutenant Colonels Ze'ev Raz and Amir Nahumi. Raz had overall command of the mission and led the first quartet of F16s; Nahumi led the second quartet of F-16s. The six F-15 pilots, who were probably selected on the basis of their skill and experience in air-to-air combat, were drawn from the IAF's lone F-15 squadron.

Intensive mission training began sometime in late 1980 or early 1981. The F-16 pilots practiced low-level, highspeed flying extensively over the ranges in the Negev. They also rehearsed special bombing maneuvers, learning to release their bombs at precise altitudes and angles to guarantee pinpoint hits that would inflict maximum structural damage on the reactor. But, contrary to sensational journalistic accounts after the raid, Israel did not construct a replica of Osirak in the Negev for training purposes. The IAF was not about to compromise mission secrecy, which is exactly what would have happened had American or Soviet reconnaissance satellites spotted a replica of Osirak smack in the middle of the Negev.

During the many months of training, IAF planners worked out every last detail of the raid. They devoted particular attention to the approach route

to the target. Instead of opting for the most direct route, through Jordanian air space, they decided that it would be safer for the strike force to take a more circuitous route, which skirted the Jordanian border and went through Saudi air space before entering Iraqi air space. They calculated that the strike force's probability of reaching Osirak with the element of surprise intact would be maximized if it flew very low and in tight formation via this indirect route.

Subsequent journalistic accounts to the effect that a Saudi radar station actually detected the strike force on its way to the target but was fooled into thinking that it was a Jordanian training flight by Arabic speaking Israeli s appears to be without foundation. Still, the strike force was almost certainly detected at one stage of the flight. With many Arab, Soviet, and American radar's constantly scanning Israeli air space, IAF planners recognized that any aircraft taking off Israel proper or the Sinai would be almost immediately visible on radar; therefore, they put into effect a plan to mask the IAF's intentions from outsiders by lulling them into a false sense of security. For many weeks prior to the air strike, F-15s and F-16s made daily flights over the Gulf of Aqaba. Arab, Soviet, and American forces looked the Israeli aircraft over closely at first; but, after a few weeks, they largely ignored the flights, considering them nothing more than routine training sorties. Thus, by the date of the attack, those countries in a position to detect the raid had been completely desensitized to the presence of a substantial group of IAF aircraft in the vicinity of the chosen approach route to Osirak. Through the utilization of an ingeniously simple deception technique, the IAF proved able to avoid signaling that a combat operation was underway, even though it could not prevent its aircraft from being seen.

Typical of late spring days in the Middle East, 7 June 1981 dawned hot and sunny. The pilots, who had been aware of the nature of their target for several months, since the attack had been scheduled and canceled on at least one previous occasion, gathered early in the morning for their final pre-mission briefing, which took place in an underground bunker at Etzion air base in the Sinai. They received last minute instructions and updated intelligence data, particularly about Iraqi anti-aircraft defenses around and weather conditions over Osirak. They were also told that a CH-53 Super Stallion rescue helicopter crewed by members of Unit 669, the IAF's elite aeromedical evacuation unit, would attempt to pickup any pilot who had to abandon his aircraft, so long as he landed at least 25 miles away from Baghdad.² Formations, code words, and contingency plans were summarized in depth. The briefing ended around noon, with IDF Chief of Staff Rafael Eytan and IAF Commander David Ivry wishing the pilots luck.

The F-16s rolled out of the concrete hangars that dotted Etzion's landscape in the middle of the afternoon. Since they were overloaded with fuel and ordnance, they took 5200 feet of runway to get airborne; fortunately, Etzion's main runway was among the longest in the world at the time. Once airborne, they headed south over the Gulf of Aqaba, where they joined up with the F-15s. The strike force headed quickly inland over Saudi territory, dropping to near ground level and assuming a predetermined formation, with the two quartets of F-16s surrounded by three pairs of F-15s. The pilots kept a sharp eye on both the air space around them and the instruments in their cockpits, hoping all the while that they would not be accidentally detected. They were never challenged; everything went precisely according to plan, as they sped low over Saudi and Iraqi territory. Even the very daring maneuver of jettisoning external fuel tanks from aircraft loaded with live bombs - a maneuver necessary to avoid in-flight refueling - went off without a problem³. Late in the afternoon, Lieutenant Colonel Raz sighted Osirak on the horizon. The final act in what the Israelis would come to call The "Baghdad Opera," perhaps the finest long-range tactical air strike in the history of air warfare, was about to begin.

Israel's 24th Anniversary of Independence coin theme is Israel's Aviation. Aerospace appears on the obverse in the cipher 1 of the 10 lirot denomination which resembles a rocket moving upwards. The stylized design of the aircraft's wings and body on the coin's reverse suggest a seven branched candelabra. This dramatic reverse was also used for the *Let My Go* coin.



NOTES 1. FOR GENERAL ACCOUNTS OF THE RAID ON OSIRAK, WHICH DELVE ESPECIALLY INTO ITS DOMESTIC AND INTERNATIONAL BACKGROUND AND CONSEQUENCES, SEE AMOS PERLMUTTER, MICHAEL HANDEL, AND URI BAR-JOSEPH, *TWO MINUTES OVER BAGHDAD*, LONDON: VALLENTINE, MITCHELL AND CO. LTD., 1982; AND SHLOMO NAKDIMON, *FIRST STRIKE*, NEW YORK: SUMMIT BOOKS, 1987. FOR ACCOUNTS THAT CONCENTRATE PRIMARILY ON THE MILITARY ASPECT, OF THE RAID SEE ELIEZER COHEN, *ISRAEL'S BEST DEFENSE: THE FIRST FULL STORY OF THE ISRAELI AIR FORCE*, NEW YORK: ORION BOOKS, 1993, PP. 447-60; AND DAN MCKINNON, *BULLSEYE: ONE REACTOR*, SAN DIEGO: HOUSE OF HITS PUBLISHING, 1987. FOR AN INTERNATIONAL LAW PERSPECTIVE ON THE RAID SEE TIMOTHY L. H. MCCORMACK, *SELF DEFENSE IN INTERNATIONAL LAW. THE ISRAELI RAID ON THE IRAQI NUCLEAR REACTOR*, NEW YORK: ST. MARTIN'S PRESS, 1996. 2. ON THE DAY OF THE RAID, CH-53s WERE ALSO POSITIONED DEEP INSIDE LIBYA AND SYRIA TO PREVENT MEMBERS OF UNIT 669 FROM LEARNING BEFOREHAND THAT OSIRAK WOULD BE BOMBED BY THE IAF. 3. FOR WEEKS AFTER THE RAID, INCIDENTALLY, THE UNITED STATES AIR FORCE REFUSED TO BELIEVE THAT THE IAF HAD ACCOMPLISHED THE ATTACK WITHOUT RESORTING TO IN-FLIGHT REFUELING. THE AMERICANS WERE INITIALLY CONVINCED THAT THE IAF WOULD NOT EMPLOY A TECHNIQUE AS DANGEROUS AS JETTISONING FUEL TANKS FROM AIRCRAFT CARRYING LIVE BOMBS.

Salomon Hugo Lieben Medal

Salomon Hugo Lieben, born in 1881, was one of the premier historians of Bohemian Jewry. Lieben received his general and Jewish education in his native Prague and taught religion in Prague German language secondary schools. In 1906 he founded and directed the Prague Jewish Museum in the *ohel tohorah* ("the purification hall") of the old cemetery.



Lieben was among its scientific workers. He published research papers on Bohemian Jewish history in many Jewish scientific publications, concentrating on its outstanding personalities and events. He served on the board of the Society for the History of the Jews in Czechoslovakia and was co-editor of its yearbooks (JGGJu) and of *Die Juden in Prag* (1927). He edited *Die juedischen Denkmaeler in der Tschechoslowakei* (1933) and collaborated with Hugo Gold in editing his books on the communities of Bohemia and Moravia.

A strange fate befell the Jewish Museum of Prague, the museum Lieben founded, when the Nazis decided to establish a "Museum of the Extinct People," with the intention of justifying their destruction of the Jewish people. Jewish ritual objects were gathered from all over Czechoslovakia and other occupied countries and placed in the Klaus Synagogue in Prague. Hence the Prague Jewish Museum found itself, at the close of the war, in possession of what is probably the greatest collection of Jewish art ever brought together, both quantitatively and qualitatively. It was assembled in seven synagogue buildings and comprised over 200,000 art objects, displayed in an exhibit which constitutes a monument to an intensive Jewish life.

The medal was struck to commemorate the 90th anniversary of the founding of the museum. It shows a bust of Lieben wearing a hat and smoking a cigarette and name and dates.

Lieben's cousin, Salomon Lieben, conducted scientific research in defense of *shehitah* against the numerous "humanitarian" attacks on it throughout Europe, publishing several papers in veterinary and medical periodicals claiming that *shehitah* is the least cruel method of slaughtering animals. When the Nazis entered Prague in 1939 and ordered the immediate expulsion of Jewish patients from the general hospitals, Lieben organized a hospital in the Jewish orphanage. He also saw to the religious needs of Prague Jews, organizing, for example, the illegal distribution of unleavened bread. In 1942 he was deported with his family to a concentration camp, where he died.

Our Family's Business Н. Д. Певзнеръ и М. Г. Каганъ by Nahum Hacoheh ПАРОВЫЯ ЛѢСОПИЛЬНИ ГОМЕЛЬ—РѢЧИЦА.

In 1888 Nathan Nota Pevsner (1841-1927) and his son-in-law, Mordechai Ben Hillel Hacoheh (Kagan) (1856-1936), who was my grandfather, settled in Gomel, White Russia (Belarus). They received a concession from Prince Paskevich to operate his lumber mill there. Shortly later they established their own lumber industry under the name of PEVSNER KAGAN. They purchased forests, cutting the trees to process them into the following; lumber as building material. barges, barrels, railroad ties and more. Within ten years they employed a few hundreds of people. The head office was in Gomel on the river Soj as well as a branch in Rechitza, on the river Dnieper.

In 1906 another branch was established in Haifa, then Palestine. At that time Samuel Pevsner, the 27 year old son of Nathan Nota Pevsner settled there. The Pevsner Kagan Co. invested in ATID a newly formed industry producing edible oils and soaps. Samuel Pevsner was an engineer, a graduate of the University of Berlin. He was the youngest delegate at the first Zionist Congress as well as the son-in-law of Ehad Ha'am. He also established the Haifa branch of the family enterprise. It imported lumber and other building material. Its competitors were Germans and Arabs.

During World War I Samuel Pevsner was asked by the Zionist Organization to sail to the United States to obtain loans to help the citrus growers. In his absence, the German competitors incited the Turkish governor to confiscate the entire inventory, as enemy property since Pevsner was a Russian citizen. Also, French war ships bombarded Haifa which had a Turkish railroad station next door to the Pevsner-Kagan warehouses.

When England conquered Palestine in 1917 Samuel Pevsner was in London. Then and there he organized a renewed firm, a successor to the Pevsner Kagan Co. which had been nationalized in Russia and ruined in Haifa. This was a share holding corporation, called HIRAM. King Hiram was the famous King of Tyre who supplied King Solomon lumber and craftsman to build the temple. A share certificate dated September 1, 1920 issued to Joseph Samuel Pevsner is featured here. HIRAM was also a shipping and insurance agency at that time, supplying building materials to construct houses in the kibbutzim, moshavim and in cities. However, in 1926, Palestine was experiencing a deep recession. Thousands of new immigrants sailed back to Europe. A great many business enterprises collapsed among them also HIRAM.

In regards to the property in Gomel. We were in Russia last August, the same time as our SHEKEL editor and treasurer were, on a river boat tour. While there, I consulted with an attorney who advised me there was absolutely no chance to get back our families property nationalized in 1917. The buildings are still there but the business was ruined.

No. 

N^o of Shares 1,000

The Palestine Company "Hiram" Limited.

This is to Certify that Joseph Samuel Pevsner
of Haifa, Palestine
is the Registered Proprietor of one thousand
Shares numbered 3200 ^{up} to 3300 ^{of which} inclusive in the above
Company subject to the Memorandum and Articles of Association
thereof and that the sum of one thousand pounds
has been paid up on each share.

Given under the Common Seal of the said Company
this first day of September 1920

Michael Pollak
Herbert Baum Secretary Joseph Glucksman

DIRECTORS

No transfer of these Shares can be registered without this Certificate.

HIRAM Inc.

A 1000 Pounds Sterling share certificate
issued to Joseph Samuel Pevsner
on September 1st 1920.

Board members who signed are
Michael Pollak and Joseph Glucksman.

The Ingathering of the Exiles

It is first mentioned in Deuteronomy 30:3–5. After the details of the destruction and exile are described (Deut. 28:63–64; 30:1), the promise is given that "the Lord thy God will turn thy captivity and have compassion upon thee, and will return and gather thee from all the peoples, whither the Lord thy God hath scattered thee. If any of thine that are dispersed be in the uttermost parts of the heaven, from thence will the Lord thy God gather thee, and... bring thee into the land which thy fathers possessed." That, substantially, is the whole doctrine of the Ingathering of the Exiles, although its form varied according to the circumstances.

At the moment of birth - the reading by Ben-Gurion of the Declaration of Independence, it was proclaimed: "The State of Israel will be open to Jewish immigration and the ingathering of exiles."

After the miracle of Israel's rebirth, May 14, 1948, and the further miracle of Israel's victory over all its Arab neighbors in the War of Independence, a third happening unprecedented in world history began to develop -- the ingathering of the exiles. In the first four months of independence, while Israel's very existence was still in question, some fifty thousand immigrants reached its shores, despite the new nation's preoccupation with war for survival. During thirty years of British mandatory government, the Jewish population of Palestine increased by 600,000. In less than three years between May 1948 and December, 1951 some 687,000 new settlers came to Israel.

The lands from whence they came were diverse beyond imagining. In the winter of 1948-9, the camps in Cyprus were emptied and the thousands of "illegal" immigrants deported and interred there by the British were brought home. Survivors of the holocaust were also among the first to come. Hundreds of thousands of Jews were dispersed in refugee camps in Germany, Austria and Italy. Fifty-two camps had been cleared by July, 1949. At the same time, the Jewish communities of Bulgaria, Yugoslavia and the greater part of Turkish Jewry immigrated to Israel.

Some citizens of Poland and Rumania were allowed to leave - by 1951, 100,000 Jews from Poland and 120,000 from Rumania. The new nation became the sanctuary of the remnants of martyred European Jewry; a sanctuary that was not only physical but spiritual as well. In Israel reborn, a sense of identity and purpose awaited them.

As the streams of new settlers from Europe flowed into Israel's reception centers and transit camps, two other streams flowed in from the two oldest Jewish communities of the world. The Jewish communities of Yemen and Iraq joined the ingathering.

In 1949 and 1950, "Operation Magic Carpet", the name given to the Yemenite ingathering, brought 49,000 Yemenite Jews to Israel. Using airplanes, a shuttle was organized by the Jewish Agency and the American Jewish Joint Distribution Committee. Many Yemenite Jews had never even seen a plane prior to their departure. They patiently waited in lines until their turn came.

"Operation Ezra and Nehemiah" was the name given to the air evacuation of Iraqi Jews to Israel. Between 1943 and 1950 emigration of Jews to Israel had been a capital offense. In May 1950, the Iraqi Parliament opened the emigration gates but Jewish emigrants lost their Iraqi citizenship and had their assets frozen. From North Africa, Jews flowed in from the North African Jewish communities of Libya, Tunisia, Algeria and Morocco.

On May 15, 1948, Palestine's Jews numbered 650,000 --- by the end of 1953, Israel's population had reached 1,484,000.

"To imagine, Abba Eban wrote in *My Country*, (Random House, New York, 1972) that a small community could receive a population equal to itself without any of the newcomers sleeping in the street, or suffering starvation or having their children bereft of school for a single week seemed at first too much to ask. Yet no less than this was achieved. Housing alone, was a seemingly insurmountable problem. First, the new settlers filled the suburban areas and villages left by the Arabs who fled. Then transit camps had to be built. Former British camps were used. Tents and barracks in the thousands were put up almost overnight. As one writer said, "Israel in those years was overflowing with hardship."

The theme of Israel's 11th anniversary commemorative coin was taken from Jeremiah 31:17, "Thy children shall come again to their own border." These words, in Hebrew, appear on the obverse of the coin within a circle formed by the linked arms of eleven years of Israel's independence. The figures represent immigrants from various countries. The circle is left open to welcome newcomers to Israel. The reverse of the coin bears, at upper left, Israel in Hebrew and Arabic above the dates 5708-5719, 1948-1959. The denomination with the numeral "5" and "Israel Pounds" in Hebrew appears below.



A Jewish Community Scrip Note from Sosnowiec

Sosnowiec is a city in South Poland in the Katowice province. There were 2,600 Jews living in Sosnowiec, about a third of the total population around 1890, who earned their livelihood mainly in the clothing, food, building, and machine industries, and bookkeeping. A Jewish cemetery was opened in 1896, a *linat zedek* ("paupers' hostel") was founded in 1907, a *talmud torah* in 1908, and a *mikveh* in 1913. The Jewish workers of Sosnowiec took part in revolutionary activities in 1905–06, and 30 were imprisoned and exiled to the Russian interior.

The city's growth in the 20th century, especially after the Russian retreat in World War I, was accompanied by an increase in the Jewish population which reached 13,646 in 1921. Approximately one-third engaged in light and medium industry, crafts and trade, including clothing and shoe manufacture, coal mining, and manufacture of coke. About 2,000 Jews were employed as laborers or clerks in industry or business; a considerable number engaged in the professions. In the early 20th century a Jewish labor movement was organized through the Bund and Po'alei Zion. workers' organization. .

The Jewish population continued to grow in the inter-war period, from 20,805 in 1931 to 28,000 in 1939. New arrivals came mainly from Kielce province attracted to Sosnowiec by more favorable work opportunities. The communal organization expanded; in addition to a Jewish hospital, secondary schools for girls and boys were established, and associations of artisans, merchants, and industrialists were formed.

The German army entered Sosnowiec on Sept. 4, 1939. On the same day it organized an attack on the Jewish population, and 13 Jews were killed. On September 9 the Great Synagogue on Dekert Street was set on fire. In 1942, Jews were deported to Auschwitz death camp in three groups: 1,500 on May 10–12; 2,000 in June; and over 8,000 on August 12–18. After the last deportation the Germans established a ghetto in the suburb of Srodula. On March 10, 1943, the ghetto was sealed off. On August 16, 1943, all the inhabitants, with the exception of about 1,000 people, were deported to Auschwitz where they perished. The last 1,000 Jews in Sosnowiec were murdered in December 1943 and January 1944.

Previously there had been considerable underground activity among the Jews, mostly organized by the youth organizations *Ha-No'ar ha-Ziyyoni*, *Gordonia*, and *Ha-Shomer ha-Za'ir*, whose main leader was Zevi Dunki. After the war about 700 Jews resettled in Sosnowiec, but almost all of them emigrated shortly afterward due to anti-Semitism.

Anti-Semitic agitation in Sosnowiec increased during the 1930s. The country had really never fully recovered from the ravages of World War I. As the world plunged deeper and deeper in depression, the Jews became the scapegoats. During this time there were pogroms, and bombs were even thrown into shops owned by Jews. The Jewish economic situation suffered severely as a result of the anti-Jewish boycott imposed by the Poles. As many of the Jews in the city were tradesmen, their economic position deteriorated a result of the anti-Jewish boycott. The Polish artisans' organizations introduced "Aryan" articles into their regulations, and the Jewish artisans were expelled. The barbers' association introduced an Aryan article in 1937, and the tailors' association and others introduced similar articles in 1938.

In order to provide some assistance to the impoverished Jews in the city, the Jewish Community of Sosnowiec was compelled to issue emergency scrip notes. The illustrated note is dated 1933 and is in the amount of 2 zlotys. It bears an official rubber stamp (in Hebrew) on the upper left hand side

A far greater story would be one which told where this note has been for the last sixty-seven years and why and how it survived the terrors of World War II and the Holocaust.



Zalman Shazar

Zalman Shazar - labor Zionist leader, intellectual and historian - was elected President of the State of Israel in 1963. Shazar was born in White Russia in 1889 as Shneur Zalman Rubashov, son of a Habad Hassidic family. From his initials - SZR - Shazar later derived his Hebrew name. He received a traditional Jewish education in a *yeshiva* (talmudic academy), but was widely read in secular literature, including socialist philosophy. Involved in labor Zionism from an early age, Shazar - an able publicist and editor - was arrested at age 18 by the Tzarist authorities for his revolutionary activity and writings.

When World War I broke out, Shazar was studying history and German philosophy and working as a journalist in Germany. Forbidden to leave the country, he became deeply involved in German Jewish life. Immigrating to Palestine in 1924, he served in a variety of posts in the labor Zionist movement during the British Mandate, including those of editor of the Histadrut daily *Davar*, chairman of the Zionist Executive and head of the World Zionist Organization's Department for Education and Culture in the Diaspora.

Shazar was elected as a member of the First Knesset and served as Israel's first Minister of Education and Culture in the critical years of mass immigration, when compulsory education and teaching Hebrew were essential tools for building social cohesion. During Shazar's term of office as President of the State of Israel, the President's residence was relocated to modern premises in a quiet residential neighborhood of Jerusalem.

A gifted orator and a prolific writer of works ranging from historical tracts and polemics to poetry, Zalman Shazar infused the Presidency with an intellectual, even scholarly aura. His rich intellectual estate includes works on the history of Biblical criticism, the development of Yiddish literature, and the role of *Kabbalah* (Jewish mysticism) as one of the roots of Jewish messianic movements.

President Zalman Shazar hosted 80th birthday celebrations for famous Israeli writers such as S. Y. Agnon and Gershom Shalom and established a special fund to assist scholars and writers, which continues to operate to this day.

One of the projects he launched was the study group on Diaspora Jewry, established in conjunction with the Institute of Contemporary Jewry at the Hebrew University. He invited academics to participate in a monthly gathering dedicated to examining and discussing intellectual and abstract issues in Jewish life. This rather exclusive and highly-prestigious circle,

which brought together Jerusalem's intellectual elite with representatives from Diaspora communities, became an "institution" in itself. Each guest lecture was followed by a discussion, which was often summarized by Shazar himself and subsequently published. Shazar also strove to enhance the stature of the State of Israel by bringing distinguished writers and scientists to the country as his personal guests, in order to expose such public-opinion makers to Israel and turn them into ambassadors of good will for the new state. Among those who came, at Shazar's invitation, was author Isaac Bashevis Singer.

Unlike many Zionist leaders, Shazar did not reject Yiddish culture or totally abandon his religious upbringing. At a time when many other Israeli leaders publicly expounded the hegemony of Hebrew culture as part of their rejection of Diaspora life, Shazar remained firmly rooted in the wellsprings of his early years, with an affinity for Hassidism and for East European Jewish culture as a whole. He established a synagogue at the President's residence and reached out to Jewish communities in the Diaspora. Distinguished guests from abroad were always taken to Shazar's Saturday morning *Kiddush* after synagogue services. Shazar served two five-year terms in office, and stepped down from the Presidency in May of 1973. He died on October 5, 1974, in Jerusalem. The Zalman Shazar Center in Jerusalem - a publishing house devoted to works on Jewish history - was established in his memory.

The front of the NIS 200 Israel banknote issued in 1992 bears the portrait of Zalman Shazar. The candelabrum is formed from DNA molecules as a symbol of scientific research. In the background is the poem "The Compulsory Education Law". - events which transpired during his term as president.



The Samaritan Coins

by David Hendin

Within the last two decades an entire new area of ancient Jewish numismatics has come to light: the coins of Samaria from the fourth century B.C.E.

These tiny silver coins directly parallel the Yehud coins of the same period, and thus can be considered a part of the first issue of Jewish coins. The Samaritan coins were virtually unknown until discoveries were made around Samaria in the last 15 to 20 years. In the late 1980s small numbers of Samaritan coins made their way into the marketplace. By the mid-1990s they were still appearing in increasing numbers. They remain rare, especially in choice condition, but considering the number now available it is astonishing to think that in 1970 these coins were virtually unknown.

The reason most of them can now be identified is the important books *The Coinage of Samaria in the Fourth Century - B.C.E.* by Ya'akov Meshorer and Shraga Qedar, published in 1991. It's a unique experience in these modern times to be in on the ground floor of an entirely new area of numismatics. But the fact is that most of the 106 coin types described here had never before been published. (Meshorer wrote a few paragraphs and identified four coins in *Ancient Jewish Coinage I*, published in 1982.) Since the Meshorer-Qedar book was published, more than one hundred new types of Samaritan coins have been discovered.

The Samaritan silver coins were no doubt issued locally to alleviate a chronic shortage of small change. Most significant, perhaps, is the identification of the Samaritan coins as Jewish. Thus, this group of coins is of special interest to students of ancient Jewish and Biblical coins. Meshorer and Qedar explain:

"In 723 B.C.E. Samaria was conquered by the Assyrians, bringing to an end the Kingdom of Israel, while the kingdom of Judah continued to exist until 586 B.C.E."

"According to the biblical text (11 Kings 17:24) the inhabitants of Samaria after 723 B.C.E. consisted of populations brought by the Assyrians from remote places and settled there. As opposed to the biblical evidence, some historians suggest that the bulk of the people of Samaria after 723 were the descendants of the Israelites. There is some truth in both theories and it seems that due to the high percentage of Israelites in the area, the conglomerate of people who lived there had accepted the Hebrew Law.

"Around 400 B.C.E. the Samaritans were still considered Jewish, and as such were approached by the Jews of Elephantine [a small island in Nile with an active Jewish population at this time]. The Samaritan high priests and governors in the fifth and fourth centuries bear Jewish names..

"The final separation between the Samaritans and the Jews probably took place in the last years before Alexander the Great conquered the area. According to Josephus, it was Manasses, a member of the high Priest's family in Jerusalem, who left for Samaria, married Nikaso the daughter of Sanballat the governor of Samaria and became the High Priest of the newly built temple on Mt. Gerizim."

The coins of Samaria were apparently also struck in the years prior to Alexander's conquest in 330 B.C.E., thus they are to be considered Jewish issues.

Meshorer and Qedar present fascinating data on the parallels between the Samaritan coins and Yehud coins. First is the observation that the geographical identification on some coins in both issues is the name of the city, which is also the name of the province. "Yehud" was the name for both the Persian satrapy of Judah (Judaea) as well as its capital city, Jerusalem. "Shomron" was the name of the Persian province as well as its capital city. Both are today referred to as Samaria, although the city itself became known as Sebaste in Roman times.

A second interesting parallel is that the coins of Judaea imitate mainly Athenian and Hellenistic prototypes; the Samaritan coins copy mainly coins of Sidon in Phoenicia and Cilicia in Asia Minor.

The authors explain this situation: "Since most of Judaea's commercial transactions were with countries which used basically Athenian currency, it is only natural to find the Athenian designs on the YHD coins. Samaria, on the other hand, which was connected commercially with the Phoenician North Mediterranean coast, had mainly Sidonian and Tyrian coins in circulation and it is therefore no wonder that Sidonian prototypes were used. The other prototypes are again associated with numismatic material of the north, mainly of Cilician origin. Though only a few Cilician coins have been found in the Samaria area, the Cilician prototypes are dominant and at least fifteen different coins have Cilician prototypes."

Finally, both Yehud and Samaritan issues also carry personal names, apparently the names of governors of the respective regions. Most of them appear to be Jewish. Among the names identified on the Samaritan coins are YRBM (Jeroboam), HYM (Hiyam), HNNYH (Hananyah), SNBLT (Sanballat), DLYH (Delayah) and MZDY (Mazaeus).

There is still a great deal to be learned about the Samaritan coins of this period. We do not know a lot about the names of these coins, or their motifs. For example, one fascinating question Meshorer and Qedar ask is this: "Does copying a prototype have a specific political meaning or does it reflect a habit of provincial mints to imitate well-known coins in circulation?"

On the other hand, Meshorer and Qedar provide appealing and thought provoking speculation about some of the coins. One coin type for example a drachin (Samaria No. 58), has an obverse showing a bearded male figure seated on a throne, playing a five-stringed harp, with a mask below. The reverse design depicts a male figure on the right, stabbing a horse on the left with a spear.

This obverse type is unique, not derived from any other coinage. Meshorer and Qedar speculate on the identity of the seated male figure, whose head is bare and thus represents neither king nor satrap. "One could suggest a possibility that this figure may represent some aspect of Samaritan religious practice. We know that in the 4th century B.C.E. the Samaritans intended to build their own temple on Mt. Gerizim, a temple to rival the temple in Jerusalem. The idea of building such a temple on Mt. Gerizim, whether it ever materialized or not, meant that the Samaritans considered the Jerusalem Temple as a model. Moreover, Sanballat, the governor of Samaria, brought Manassas, the brother of the High Priest, from Jerusalem to Samaria, gave him his daughter in marriage and appointed him to serve as High Priest in the new temple. The ceremonies in the Jerusalem Temple were accompanied by music in praise of the Lord. This was the duty of the Levites who were musicians and played the harp and lyre. Can we perhaps associate the unusual figure on (this coin) with the sacred music of the Samaritan Yahvistic cult?"

Many of the motifs of the Samaritan coins are almost unbelievably complicated, especially considering that most of the coins are *obols* or smaller denominations and have diameters in the range of 10 millimeters or less. One of the tiny obols (Samaria No. 59), for example, depicts "two figures walking to the left, shouldering a bar from which an animal is suspended by its legs. Between them, another animal walks to the left with its head turned back."

"This motif," Meshorer and Qedar note, "seems to be a reminiscence of an ancient Syrian-Palestinian scene representing the offering of an animal killed in a hunt, either to the god or to the king. In a splendid early Syrian cylinder seal, there is a similar scene. Our coin shows that such scenes still existed in the 4th century B.C.E., though their meaning must have changed."

Samaritan Coins c. late 4th century B.C.E.



441



442

441. AR obol, approximately 0.7 grams.
 O: Helmeted head of Athena to l.
 R: Lion attacking stag r.; from above, 𐤅 𐤆𐤕 𐤕𐤕 , *Shomron*. CS-5.
442. AR hemi-obol, approximately 0.3 grams.
 O: Facing female head, possibly Arethusa.
 R: Bearded male head in crested Athenian helmet l; on l. part retrograde 𐤅 𐤆𐤕 𐤕𐤕 , *Shomron*. CS-8.



443

443. AR obol, approximately .7 grams.
 O: Sidonian galley l. with oars, rudder, row of shields, small figurehead, curved ornament over stern supporting standard, double line of waves below, above, 𐤅 𐤆𐤕 𐤕𐤕 , *Shomron*.
 R: Persian king on l. stands r. wearing kidaris and kandys, fights lion standing on hind legs, l. hand on lion's head, r. holds dagger; between, MZ. CS-16.

While the Yehud coin types paralleled the coinage of countries with which Judaea did business - mainly Athens and Ptolemaic Egypt - the Samaritan coins parallel coinage of places to which Samaria was connected commercially. Thus the coins of Sidon and Tyre, as well as coins of Cilicia, are the prototypes for the Samaritan coins. Samaria's geographic location - far to the north of Jerusalem - makes such commercial links logical.

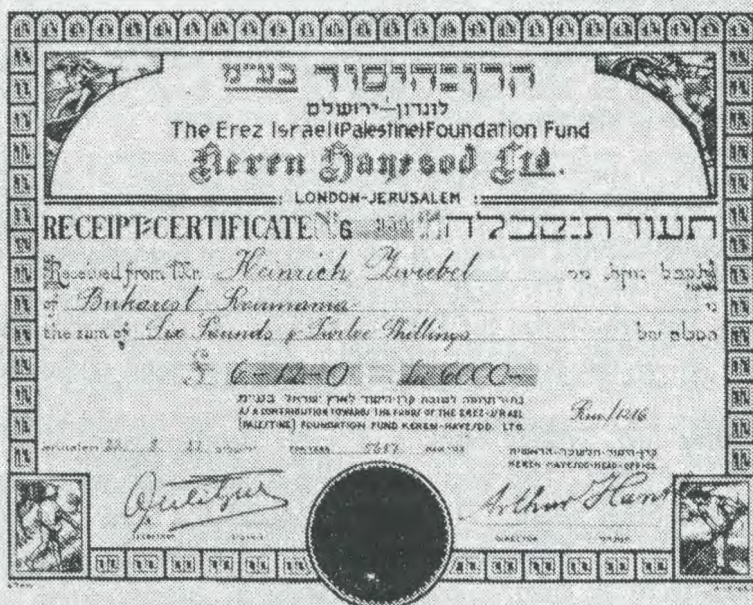
Meshorer and Qedar's book also gives details about "The Samaria Hoard" of 344 coins. This was one of two hoards upon which their study is based. The other hoard, "The Nablus Hoard," has been scattered and is thus unavailable. A detailed description of "The Samaria Hoard" gives a very good idea of the small coinage circulating in Samaria at this time.

The hoard was found in a pottery jar, or pyxis, along with several pieces of jewelry. The authors conclude from the numismatic evidence that the coins in this pyxis were hidden in the years 346/5 B.C.E., and this evidence helps to date the Samaritan coins quite precisely.

KEREN HAYEMETH LEISRAEL

Keren Kayemeth LeIsrael, the Hebrew name of the Jewish National Fund, was organized as the land purchase and development fund of the Zionist Organization. It was founded on December 29, 1901 at the Fifth Zionist Congress at Basle, which resolved that it shall be the eternal possession of the Jewish people. Its funds shall not be used except for the purchase of lands in Palestine and Syria.

The Hebrew name comes from the talmudic dictum about good deeds "the fruits of which a man enjoys in this world, while the capital abides *ha-keren kayyemet* for him in the world to come" (Pe'ah 1:1). A land fund was first suggested by Judah Alkalai in 1847. It was proposed by Hermann Schapira at the Katowice Conference in 1884 and again at the First Zionist Congress in 1897. Schapira based his idea of public ownership of land on the biblical injunction "The land shall not be sold forever for the land is Mine," and on the institution of the Jubilee Year, which stipulates that all holdings which have changed hands revert to their original owners in the 50th year (Lev. 25:10, 23-24).



The leasehold contracts run for 49 years and can be prolonged by the lessee or his heirs as long as they serve the purpose specified; holdings may neither be united with other domains nor divided among several heirs; the

lessee needs the lessor's consent if he wishes to use his holding for a purpose other than that stipulated in the contract; on rural tracts, the lessee must cultivate his own soil; ground rents are to be kept as low as possible, whether the land serves farming, industry, housing, or other purposes.

Between 1902 and 1907, the JNF had its administration in Vienna, where Johann Kremenezki created a worldwide organization for fund raising by means of JNF stamps, the Blue Box, a small tin collection box, and the Golden Book for honoring a person by donating a large contribution in his name which is inscribed in the book, which soon became popular Zionist symbols. There were several types of certificates given to those who donated to the fund. These have become highly collectible items.

In 1907 the head office was transferred to Cologne, with Max Bodenheimer as chairman of the board of directors, and the JNF was incorporated in London as an "association limited by guarantee."

The first tract of land acquired was that of Kefar Hittim in Lower Galilee (1904), followed in 1908 by Ben Shemen and Huldah in Judea, and Kinneret-Deganyah near Lake Kinneret. The JNF made its first experiments in tree planting in 1908 with the Herzl Forest, financed by its Olive Tree Fund. It aided urban development by long-term loans to the founders of Tel Aviv and by acquiring the building of the Bezalel Art School in Jerusalem, land for the Herzlia High School in Tel Aviv, and the Technion in Haifa. It also financed the activities of the Palestine Office of the Zionist Organization.

In 1914, with the outbreak of World War I, the head office was transferred to the Hague in neutral Holland under Nehemia de Lieme. In July 1920, the London Conference of the Zionist Organization, which established an additional fund the Keren Hayesod, declared the JNF to be "the instrument of the urban and rural land policy of the Jewish people," devoted exclusively to land acquisition and improvement.

The first large settlement area was acquired in 1921 in the Jezreel Valley ("The Emek"), increasing JNF land property from 4,000 to almost 15,000 acres, after a violent debate with Zionist leaders who preferred the acquisition of urban holdings. In 1922, the head office was transferred to Jerusalem, and Menahem Ussishkin became its president. During the later 1920s, it acquired the Emek Hefer, creating a continuous chain of Jewish settlement in the coastal plain, with the Plain of Zebulun as hinterland to Haifa port.

The Arab riots of 1936–39, and the Peel Commission's partition plan (1937–38) lent increased political importance to JNF land acquisition. Jewish holdings and "stockade and watchtower" settlements were rapidly extended to new regions (Beth-Shean and Huleh valleys, Manasseh Hills,

Western Galilee, southern Coastal Plain). During World War II, the JNF sought intricate legal expedients to overcome the severe restrictions imposed in February 1940 by the land regulations issued under the British White Paper, and stepped up land acquisition even further. Opening up the northern Negev for Jewish settlement and strengthening positions in Galilee, it brought its possessions in 1947 to 234,000 acres, more than half the total Jewish holdings in Palestine.

With the founding of the State of Israel, the emphasis of JNF activity shifted from land purchase to land improvement and development as well as afforestation. Besides swamp drainage (Jezreel Valley, Hefer and Zebulun plains, etc.), much was done for hill reclamation through stone clearing and terracing, principally along the 1949 armistice borders, opening new areas for settlement. In the Negev contour-line plowing, planting of shelter belts around fields, and leveling in of eroded terrain have won new areas for farming. The JNF's most important swamp draining enterprise was that of the Huleh Valley (1952-58). By 1967 the JNF had reclaimed a total of 120,000 acres — and another 125,000 acres approximately through swamp draining, together totaling about a quarter of the 1.05 million acres of cultivated land inside Israel's 1966 borders.

Up to 1947, the JNF planted 5,280,000 forest trees on approximately 5,000 acres. Annual planting equaled or exceeded these figures since 1948, bringing the total in 1967 to over 90,000,000 trees and 100,000 acres, in addition to thousands of acres of degenerated natural brush rehabilitated by adequate care.

The JNF serves tourism by installing camping and picnic grounds in its forests, and participates in landscaping national parks and nature reserves. As part of its reclamation and afforestation programs, it has paved over 1200 miles of roads, particularly in border areas. It also constructs storage dams to make storm-flood water available for irrigation. The JNF has aided immigrant absorption by setting up "work villages" and providing work for newcomers, especially during periods of unemployment. Since the mid-1950s, the JNF has embarked on comprehensive regional development projects (the Adullam, Adoraim, Yatir regions in southern Judea, the Modi'in region in northern Judea, the Iron Hills and Mount Gilboa in Samaria, the Chorazim region north of Lake Kinneret, and, from 1963, Central Galilee bordering on Lebanon). In the 1960s, the JNF started building Nahal outpost villages in reclaimed border areas.

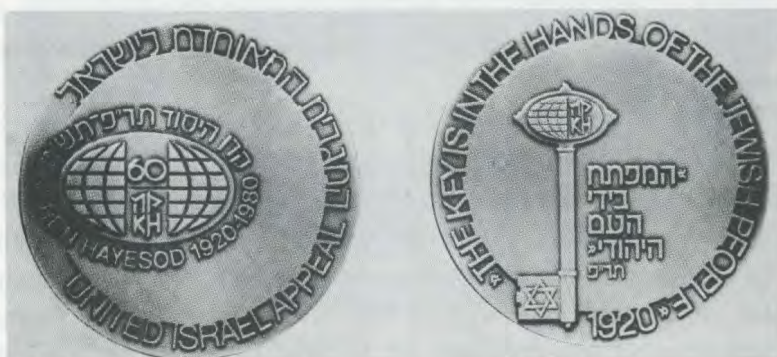
In July, 1960, the Knesset passed a fundamental law on Israel land holdings, followed by the Israel Land Administration Law. An agreement between the JNF and the government, signed on August 1, 1960, set up an

Israel Land Authority for the administration of all government and JNF holdings, with a council of seven government and six JNF representatives, and a Land Development Authority functioning in the JNF framework, with seven JNF and six government representatives on its council. The latter is responsible for land development and afforestation of all public land.

The first numismatic recognition of the Keren Hayesod by Israel was in 1970 with a State Medal. In the center of the obverse is an elliptical emblem of the Keren Hayesod jubilee surrounded by a decorative design and the dates 1920-1970 . The reverse shows in the center a small boat filled with immigrants. Above in a semicircle a continuous frieze of houses, farmsteads and school buildings showing the role of the Keren Hayesod in the absorbing of immigrants.



Again in 1980, The Israel Government issued an official award medal for the 60th Anniversary of the Keren Hayesod. The reverse shows a stylized form of a key within which there is the emblem of the Keren Hayesod and a Star of David. On the side, an inscription, which adequately states the aim of the Keren Hayesod, "The Key is in the hands of the Jewish People 5680."



A Joe DiMaggio Plaque

by Peter S. Horvitz

I collect Jewish-related baseball memorabilia. Most of what I collect falls into distinct categories, so much of what I acquire is easy to classify: autographs, cards, pins, and a few scattered numismatic items, like medals and tokens. Most of these latter I have at one time or another described for the readers of the Shekel. But there are in every area of collecting the unique piece that defies classification. Such a piece is the subject of this paper.

The item in question depicts the late Joe DiMaggio and three other men in golfing attire at a golf tournament. The item is a plaque to mark the 1969 Hughes Invitational Golf Tournament. The plaque consists of a 9" by 12" shield-shaped red bronze medallion mounted with screws on a similar shaped wood plaque. The top and bottom of the medallion are struck or etched to a certain depth and darkened. In the top section is the word HUGHES and in the bottom INVITATIONAL, with the date 1969 broken around the lower word. The central section is practically flat, but etched with a photographic image. This image shows Joe DiMaggio as part of a golf foursome, with B. E. Bensinger III, Carl Cohen, and John J. Monfrey, with each golfer identified beneath his image.

I was first interested in this plaque because of the presence of the golfer named Carl Cohen, clearly a Jew, standing to the left of Joe DiMaggio. But as soon as I began research on the plaque, I quickly discovered that the man on DiMaggio's right, B.E. Bensinger III, is also Jewish and a much easier person to find information about, given his more unusual name. Mr. Bensinger is a scion of one of the most prominent sports related families in American manufacturing history. Bensinger is the great, great grandson of John Brunswick, the founder of the Brunswick Corporation, America's largest producer of billiard and bowling equipment. I was fortunate enough to be able to contact Mr. Bensinger, who graciously supplied me with information on his family.

John Brunswick (1819-1886) was born in Switzerland and came to the United States in 1834. Brunswick began his career as carriage maker, but in 1845 he began the production of billiard tables. This business was a success and expanded. In 1869, Moses Bensinger (1839-1904) joined his firm. The Jewish manufacturer welcomed the young Jewish salesman as his son-in-law, on Moses's marriage to Eleanor Brunswick. On Brunswick's death, Bensinger became president of the firm. In 1888, the firm expanded into bowling equipment.

The Brunswick Corporation remains the country's largest manufacturer in these fields. Many members of the Bensinger family have headed the firm in its more than 150 year history.

This massive medallion is probably unique, Mr. Bensinger was not given an example for his participation in the event and he was unaware of the item's existence, Presumably, only this one example was produced, designed to hang in the offices of the corporate sponsor of the event (could this have been a Howard Hughes company?) or at the country club where it occurred, to commemorate the participation of the Yankee Clipper.

Since first finding this plaque, I have not been able to uncover any further information on Carl Cohen. If any of the readers of this article recognizes him, please write to me care of The Shekel.



JEWISH CATASTROPHES IN BELGRADE

Jews from Italy and Hungary first settled in Belgrade in the 13th and 14th centuries. They were joined by Sephardi Jews after the Turkish conquest in 1521 and lived mostly in the Jewish *mahala* ("quarter") near the citadel, and were physicians, weaponsmiths, tanners, and merchants. They lived in comfortable circumstances and were allowed to own land. The community enjoyed a degree of judicial autonomy and numbered approximately 800 in 1663.

With the start of the decline of the Turkish Empire in the late 17th century, a long series of catastrophes befell the Jews of Belgrade. In 1688, at the approach of the Austrians, Turkish soldiers plundered and burned the Jewish quarter. After the capture of the city, Austrian soldiers burned, looted, and killed the Turkish and Jewish population. The community was totally destroyed. Some Jews managed to flee to Bulgaria, but the majority were taken prisoner and deported to Austria to be sold as slaves or offered to other Jewish communities for ransom.

Shortly after, a number of Jews returned to the city and rebuilt the synagogue. However, since Belgrade became the key fortress against the Turks, under Austrian rule (1717–39), Jewish residence was restricted. Belgrade was captured again by Turks in 1739 and by 1777 the number of Jews had increased to 800. In 1795 troops of Pazvan Oglu, pasha of Vidin, attacked Belgrade, burning the synagogue and many Jewish houses in the *mahala*. Nevertheless, the Jews remained prosperous. In 1798 all the Belgrade guilds together paid 1,600 grush in taxes, while the Jewish community alone paid 10,000 grush.

A series of rebellions and wars by the Serbs against the local Turkish despots, who had made themselves semi-independent of Constantinople, began in 1803, continuing intermittently for nearly 30 years. Belgrade changed hands many times, the Jews suffering each time. In 1807 the Serbs expelled the Jews from Belgrade but the anti-Jewish measures were revoked at Russian intervention. Some Jews had been allowed to stay, and more returned between 1811 and 1813, but were forced to leave once more when an abortive rebellion broke out in 1813.

In 1815, when Milosh Obrenovich was recognized ruler of Serbia, the situation of the Jews improved. There were some 1,300 Jews (200 Ashkenazim) in 1831. Prince Milosh's Serbian State Press, founded in 1837, had Hebrew type too. The works, mostly liturgical or ritual, were printed in Ladino, or in Hebrew with a Ladino translation. The Ladino periodical *El Amigo del Pueblo* was established in 1888 and appeared in Belgrade throughout the 1890s. .

After obtaining full rights following the Congress of Berlin in 1878, the wealthier Jews gradually became absorbed into Serbian society. They spoke Serbian, their children went to state schools and universities, and became physicians, civil servants, etc. In 1907 they built the new Sephardi synagogue, *Bet Yisrael*, in the upper town. There was a Hebrew school from the 1850s. Most Jews lived in the *mahala* until World War I when it was partly destroyed. After World War I, when Belgrade became the capital of independent Yugoslavia, the younger generation gradually left the *mahala* to enter the professions, banking, the stock exchange, and the garment industry.

When the Germans entered Belgrade in April 1941, 12,000 Jews were living there. The 20,000 *Volksdeutsche* (ethnic Germans) of Belgrade led the Germans to Jewish shops and homes, looting all that the Germans left. Jews were evicted and their property confiscated. The Ashkenazi synagogue was turned into a brothel; the *Bet Yisrael* synagogue became a storehouse for looted Jewish property and was blown up before the German retreat. All communal activities were forbidden. All men between the ages of 14 and 60 and all women between the ages of 14 and 40 were forced to work in the town, not only without payment but also providing their own food.

With the beginning of armed resistance in Serbia, the Germans began executing hostages, mostly Jews. The first mass execution took place on July 29, when 122 "Communists and Jews" were shot. The "final solution" began with the mass arrest of some 5,000 Jewish men between August and October 1941. After being imprisoned in two camps in Belgrade, the men were then taken in groups of 150 to 400 "to work in Austria" and shot in nearby forests by regular German army units. The remaining 6,000 Jewish women and children were arrested in December 1941 and transported to the Saymishte camp, a former commercial fairground on the left bank of the Sava. Food was scarce, and many froze to death in the winter of 1941–42. Between February and May 1942, the remainder were killed in gas vans.

Immediately after the German occupation Jewish youth, mainly from *Ha-Shomer ha-Za'ir*, joined the resistance movement, sabotaging enemy installations, disseminating propaganda, and collecting funds and medical supplies. In August 1941 they joined partisan units in the forests, but not before considerable numbers of them had been arrested and shot. A monument to fallen Jewish fighters and victims of Fascism was set up after the war in the central cemetery of Belgrade.

After the liberation of Belgrade in October 1944 the Jewish community resumed its activities by opening a soup kitchen, a center for returnees, and

medical services. The Ashkenazi synagogue was reconsecrated in 1944, with the Ashkenazi and Sephardi communities merging. In 1947 the community had 2,271 members, half of whom emigrated to Israel shortly after the Jewish State was founded.

In 1969 there were 1,602 Jews in Belgrade. The community center ran an internationally known choir, a youth club, and a kindergarten. It also housed the Federation of Jewish Communities of Yugoslavia. The Yugoslav Jewish Historical Museum contains material on all Jewish communities in Yugoslavia.

The free world engaged in confrontation with Yugoslavia over the Serbian treatment of its Albanian inhabitants of Kosovo. The Yugoslavian governments policy of ethnic cleansing brought about military air strikes, which destroyed most of Belgrade. Again, the Jewish community was caught in the center and suffered greatly. With the recent air strikes on Belgrade during the Yugoslavia confrontation over Kosovo have again brought catastrophe to the Jewish community.

In 1921, the *Onegshabat and Gemilut Hasadim* organization issued a bond, paying 6% interest, for the purpose of building a religious school in Belgrade. The text is written in Serbian and Hebrew. Vignettes are of the school building, a woman comforting an elderly Jew, a young girl with a cornucopia of money, an open Torah and a Star of David. No further information is known. Only this bond has survived.



CLUB BULLETIN

DONNA J. SIMS N.L.G.

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INS OF LONG ISLAND — Program topics at the November meeting were Hanukkah and new acquisitions. For the December meeting was "your choice." Plans for the New Year were also made, including filling the post of treasurer. Saul Kaye had to step down after many years and jumping right in was JJ. One thing I really like about receiving the newsletter of INSLI is their attachment that is always full of a variety of information, such as: "The next time voice mail answers your telephone call, tell the person behind the machine: 'See Isaiah 50:2, and call me back.'" The verse contains the following questions: "Why ... when I called, was there none to answer?" The tactic is sure to generate a bemused reply.

INS/ICC OF LOS ANGELES — Noted sculptor (and also a member) Alex Shagin was the speaker for the November meeting, where he gave a brief history of his first works while still in Russia right up to his most recent medals still in the making. One of the nicest things about having Alex as a speaker is that he brings with him many of the medals he has created and always tells the story behind each one. For the December meeting it was an extra special event. The annual holiday festivities were combined this year with members from the Los Angeles Coin Club. The buffet (kosher) was catered this year from a different deli-restaurant and of course I can't remember the name, but the food was fabulous. The fun part of the evening was playing "Coin-O". To top off the festivities were the best items up for a drawing that I had ever seen. Oh yes, I was indeed one of the lucky winners of a silver crown (some won more than one crown).

BE SURE TO ATTEND YOUR CLUB MEETINGS

INS OF MICHIGAN – Member Manny Sulkes was the speaker at the November meeting, "The Jews of India" his topic. His program presentation was complemented by pictures, slides and specimens of coins. Officers of INSM are: Phillip Charns, president; Milton Shapiro, vice-president; Kay Briggs, 2nd VP; Peggy Shafir, secretary; Kitty Charns, treasurer and Esther Freidman, raffles. Meetings are held on the 4th Tuesday of the month beginning at 8:00 p.m. at the Jewish Community Center in Oak Park.

INS OF NEW YORK – Due to the holiday shopping madness and no parking situation in December, the meeting had to be cancelled. For January, the study topics were: the letter "G"; topic – lyre; calendar items: MLK, Jr. Tu B'Shevat, and Shabbat Shira. Members are reminded that items should have an Israeli/Jewish theme to them and the overall challenge is bringing in one numismatic item with all three categories.

Buy / Sell / Trade – Do you have any items you wish to sell or trade? Are you interested in buying something that you just cannot find anywhere? Well, this may be just the place to start looking. Please contact me at the address at the top of the previous page and let me know if your inquiry is for Buy/Sell/Trade. For this issue we have an inquiry for "anything relating to the Holocaust". So if you are holding such items and wish to sell or trade, let me know.

MOMENTS IN THOUGHT – Whatever your mind can conceive and believe, it can achieve (Barbara Anderson); Our aspirations are our possibilities (Samuel Johnson); Doing the best at this moment puts you in the best place for the next moment (Oprah Winfrey); Dreams are illustrations ... from the book your soul is writing about you (Marsha Norman); Whatever you attempt, go at it with spirit. Put some in! (David Starr Jordan); Shoot for the moon. Even if you miss it, you will land among the stars (Les Brown).

COMMENTS FROM DJS: This issue finds us well into 2000 and I am happy to report that all correspondence is up to date. As we ready ourselves for more holidays, I send wishes to one and all for a most happy time. Be well, be happy.

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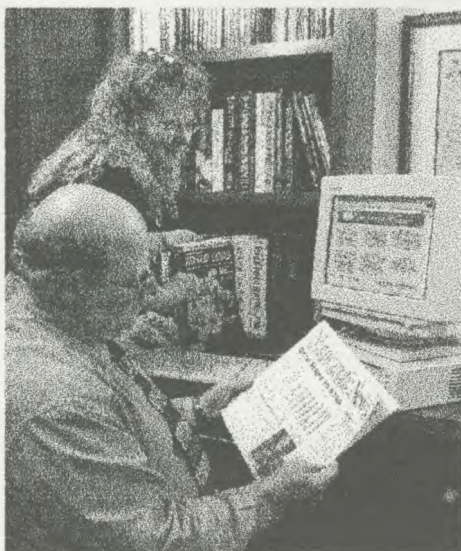
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